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The American Friend

Old Series Vol. XLII. No. 18 | SEPTEMBER 5, 1935 | New Series Vol. XXIII. No. 18

Five Years Meeting of Friends

What is the mind of Christ for today — as interpreted by Friends? This is the theme question set for us. Will you be present to help answer it?

To Be in Session
at Richmond, Indiana
October 22 to 28

Pacific School of Religion Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

A MESSAGE FROM EIGHT YOUNG PEACE CARAVANERS

The eight young Swarthmore College students who spent the past two months Caravaning in the interest of World Peace developed a novel "bread and butter letter" which they sent to their hosts of the summer. From the tone of this message, we are certain that one of the most valuable accomplishments of the season has been the conversion of six young men and two young women "passive sympathizers" to very "active workers."

The world stands today on the brink of another disaster which will be more devastating and complete than any similar catastrophe in the entire history of the world. At present, hatreds, fears and suspicions are rampant in the society of nations. The ever-increasing armament race has brought armament taxes to the highest peak in all history of peace-time activity. Because of the thoroughness of our scientific advancement, the destructive powers unleashed by the outbreak of war may totally destroy civilization.

Such a catastrophic conflict, however, is not inevitable. Concentrated action of peace-loving citizens can safely rescue us from the abyss. But the serious complexion of the present crisis must not be minimized. There is little hope for world peace or prosperity if the individual peace-lovers are not converted into peace leaders.

The Caravan teams have spent the summer studying and organizing peace sentiment. From their observation they have found many well informed citizens favorable to peace activity. The most pressing problem facing the peace movement is one of making active workers out of passive sympathizers.

The democratic nature of our government requires alert, intelligent citizens in every community throughout the nation. For this reason an effective peace work must begin on a local basis and be largely devoted to education. Information related to the prevention of war must be disseminated more widely. Those who desire the attainment of high values realize that peace activity is the best insurance for this result. If another war overcomes us, the very values desired will be destroyed. For this reason church, temperance and educational leaders are fast coming to the fore in endeavor to eliminate war.

The urgency of our day demands that the dangers of the international scene be presented vividly. Local groups should find dramatic presentation helpful. Essays, talks, discussions, and debates can be used effectively.

Several vital questions must be carefully considered by the great masses of the nation if we are successfully to achieve peace:

1. If war is to be abolished there must be a satisfactory substitute for the settlement of international disputes. The World Court and League of Nations require thorough understanding.

2. Preparedness has never afforded lasting security. It is based on fear and suspicion, and inevitably results in armament races. Today the United States is leading the world in such a race by spending more money on its army and navy than any other nation.

3. Patriotism involves love for the highest good of one's country. In view of the disastrous effects of war the true patriot is the citizen who devotes his energy unselfishly to the prevention of war.

4. Military training does not afford preparation for actual combat in a future war. It has for its purpose the militarizing of the mind of America, and its abolition should be a central part in any peace program.

5. Churches of the various denominations are coming to realize the complete incompatibility of war, which is based on hatred and fear, with any religion whose foundation is brotherhood and love. Religious leaders are aware that war is religion's greatest antagonist.

6. The economic causes of war are vastly important. Imperialism is recognized as one of the major factors. Since these forces are invisible, they require special effort for understanding. Farmers and industrialists alike must recognize the intimate relation between prosperity and peace: that wars always make hard times, and that peace can be secured by providing economic justice for all people in every country.

7. Disclosure of the activities of the munitions industry has aroused public opinion. It can serve as an introduction to a more detailed understanding of the causes of war.

8. Peace leaders must not be misled to believe that education without political activity will be sufficient. Expression through the ballot and personal correspondence with representatives is the duty of all citizens. Only in so far as peace sentiment is transformed into political strength will it be effective. The coming elections are vital to the peace future of the world.

Peace information may be obtained from the American Friends Service Committee, 20 South 12th Street, Philadelphia, or from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., or from 411 Kraft Building, Des Moines, Iowa.

SWARTHMORE PEACE CARAVAN TEAMS, 1935.

A CAMP FOR MINING WOMEN

The American Friends Service Committee has again been invited to sponsor an educational project for girls from the mining counties of West Virginia. In the neighborhood of a hundred young women ranging from 16 to 21 years of age will compose the group of students in the Camp organized. A staff of fifteen teachers will be responsible for the program of home-making, health, recreation, and other educational activities, which will be carried on for two months.

Hazel Smith, recently of Pendle Hill, is local director of the project which will be known as the West Virginia Health Education Institute. Marie Johnson Kellogg, who has been assisting Winnifred Way Wencke in the Friends Health Service at Logan, West Virginia, is an assistant director. The Camp will be located at Pence Springs, near Salt Sulphur Springs in the southern part of the state. The project is financed by a Federal Emergency Relief Administration grant from Washington, and the Service Committee is cooperating with the West Virginia Relief Administration in developing the work. Kentucky will have two such projects under the State's direction. It will be recalled that pioneering in this field was done last year by the Service Committee in both West Virginia and Kentucky, and it is gratifying to know of the extension of such educational activities.

Several of the girls who attended the camps last summer were granted scholarships to colleges in the fall. During the winter, A. F. S. C. representatives in their respective regions kept in contact with the girls, visiting them and their instructors, encouraging them, and, on some occasions, diverting physical assistance to them where such seemed imperative if the girls were to continue in school. Several of the young women so helped have been retained as teachers in this year's camps.

The true lover of truth will fight for the right of another man to disagree with him.

THE AMERICAN FRIEND

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Editor

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As Our Fellowship Is

WORDS of deep intrinsic meaning sometimes lose significance through common usage. The word, service, is a case in point. It has become so popularized, and even so commercialized, that its essential implication of self-forgetting helpfulness is largely lost. We fear that something of the same kind has happened to the term, Christian fellowship. On the one hand it is too easily limited to a display of friendly sociability among Christians, while on the other hand it is too narrowly limited by denominational and doctrinal boundary lines. In either case it is too superficial, and too artificial, to justify either the name Christian or fellowship.

For a vigorous, freshening conception of what true Christian fellowship is, and for a stimulating realization of what it may accomplish in a distraught world, we strongly commend the editorial from *The Wayfarer*, reproduced on a following page. It certainly speaks to the condition of all professed followers of Christ. In the light of that interpretation, how few of us have done more than play around the fringes of a fellowship that is truly Christian!

How prone we are to generalize when bewailing the turmoil and confusion, the strife and the tension, the greed and the exploitation so prevalent in the world! We think of these evil manifestations in terms of certain countries or of certain groups. They become scapegoats for us, and mentally we send them out into the wilderness, bearing away for us our own unconfessed sins of unbrotherliness.

We deplore, and rightly so, the unchristian policies of Christian nations; we refer to the latter as "so-called" Christian. In stigmatizing pagan nationalism, as is vigorously done by a Protestant clergyman in this issue, it is some other country that is held up as the terrible object lesson. The picture may be faithfully and pertinently drawn, but we deceive ourselves by ignoring the fact that there are all too many examples of a growing pagan nationalism all about us at home. Both as respect to national policies and as to attitudes of people, the fascist trend in this country is unmistakable. But why generalize so much? A nation is not a personality, the fascist theory to the contrary notwithstanding. A nation is composed of a people or peoples, and the latter are individualized as folks—just ordinary folks "like you and me." It is much more to the point therefore to raise the question as to whether we Christian people are Christian, and whether we Friends are Friendly.

To become still more personal, it should be a sobering exercise to put to ourselves some such query as this as a subject for honest meditation: Do I, in the limited area of my everyday life, show, in the varied aspects of community and human relationships, that quality of fellowship that warrants the use of the name Christian? To put it in another way: Do I, with all my earnest profession, exemplify much more effectively the gospel of Christ than do the so-called Christian nations? In speaking of ineffective Christians, the world may not voice the term, "so-called," but it thinks it none the less. We do not fool others—why try to fool ourselves?

Very difficult and complicated are the problems that vex the world. They seem almost hopelessly forbidding as we face them as individuals or as a religious group, wishing to help do something about them. May we remember, however, that all these problems have to do with people and with their relations to other people, and that many if not most of them find some focus in our local communities. Big and tangled as the issue may be, to change the figure, there is nearly always a loose thread to be found close at hand on which we may begin working, if we have the desire and the courage to do so. And the test of our profession, and of our concern, will be found in the quality of the Christian fellowship which we manifest.

With its sessions approaching in October, we have been thinking of the Five Years Meeting of Friends in terms of the test of Christian fellowship. Twelve groups composed of representative Friends from coast to coast are studying the various areas of spiritual and social concern for which the Society of Friends has long been known. They will tell us next month at Richmond of their findings—of what they feel to be the mind of Christ for today on these great human issues. That will be good—so far. It will be better still if, as we hope, Friends will resolve these "testimonies" into their personal implications right down where we do our daily living. Prophetic living is more needed than is prophetic speaking.

This question of Christian fellowship should strike at our life, as George Fox would say. It searches us not only in our relations with all who bear the name Christian, but in our attitudes toward each other as Friends. However fervent our profession, and however eloquent our testimonies, we shall be judged, here and hereafter, by the love we show among ourselves. As denominational groups go, our own is loose and weak in organization. This gives some Friends more or less concern. It is true that in some respects a more unified church government would be advantageous. Our paramount need, however, is for a unity in fellowship. Whatever else the mind of Christ may be today for Friends of the Five Years Meeting, we are convinced that it is his mind that we act like Friends. May we not hear him say to us: As your fellowship is, so be it unto you.

Not by observation, but by the manifestation of the spirit of Christ will the Kingdom come. We have read of the young man who was haled into court for refusing to perform military service. When as a Christian he defended his position by quoting from the Gospels, the judge impatiently exclaimed, "But that is the Kingdom of Heaven, and it has not come yet." To which the young man replied: "Sir, it may not have come yet for you, but it has come for me." May our experience of Christian fellowship be such that for us the Kingdom has come.

How the Kingdom May Come

An Editorial in The Wayfarer

Under the title, "The Christian Fellowship and the World Today," the following recently appeared in "The Wayfarer." The latter is a monthly magazine published by the Home Service Committee and the Friends Service Council of London Yearly Meeting.

AS THE darkness of the world situation deepens and the complex problems confronting the Christian community become more involved, there are hours when we are disheartened and fearful. We look out upon a world-order that would appear to have dismissed God and to be deliberately planning the whole of life with little or no regard for those higher values that might save us from futility and despair. Even if we admit that here and there are breaks in the dark clouds about us, they are so small that we hardly dare to trust that they are harbingers of a better day. There are those who find comfort in these faint suggestions and intimations of a new world-order that shall find its sanctions in God, but they are few.

Clearly such times of disillusion should not drive us to despair. We know that Christianity holds the secret of eternal hope for man: but we know, too, unless we blind ourselves wilfully, that it is not merely what we term the world that has failed to practise Christianity. We also have failed, and we go on failing. But the more terrible part of our failure is that we are coming to accept it as inevitable, as though it were a part of the process. We think of the Christian fellowship as so small a remnant within a pagan society that it cannot be expected to influence the larger world quickly or fundamentally until its numbers have largely increased. It is never difficult to find excuses for ourselves and to find reasons for blaming others. All of which is sheer self-deception, though we may doubt if others are deceived. Again and again men who do not accept our assumptions will tell us that were the Christian fellowship but faithful to its Leader and his program, the most intractable difficulties in international, national and social life would be solved—perhaps not easily nor quickly, but solved by the nature and the quality of the life which was brought to them.

It needs not that it should be those outside the fellowship who should tell us these things: we already know that they are true. Our problem is how to make our own life of such a quality and temper that the Christian fellowship may no longer fail to function fully and effectively.

If there are those who are insisting constantly upon the quality of Christian character that can alone make possible a new orientation of corporate life, it is not because any one of us has any illusion about that contribution which we are bringing to it as individuals. It is because we know how signally we fail that we are partly able to judge how much would be possible if we were welded into a fellowship in unswerving devotion to that Kingdom which Jesus proclaimed in his life and for which, in a very real sense, he died. We profess our loyalty but how few of us give ourselves utterly and with abandon to its claims! It is sometimes suggested that our age is waiting some prophetic voice, some leader who shall command attention and win men to a fresh devotion to God. But that again is self-deception. If we do not know all that is required of us, we do know where to begin—we must begin with ourselves, and with ourselves as we are, not waiting until we have become better, not waiting until this or that in our own life has changed, not waiting until circumstances have changed.

Some of us know what a difference one consecrated personality can make within the orbit of its own influence—and far beyond what we might well think was the limit of that influence. We have seen men and women changed, and one life after another sweetened and made beautiful. We have seen, too, what a group can do as each member of it is challenged by the others, supported by the others—a group where all burdens are shared, where the failure of one calls forth the limitless love and forebearance of the others, where men and women know themselves as held in a fellowship which nothing can change or weaken; where men and women rejoice unfeignedly in each other's victories over weakness and sin, where sorrow and patience are joined when one or the other stumbles at any point in the difficult way of that high living to which we are called.

We know these things and the knowledge of them is the pledge that they could be increased a thousandfold if men and women were willing to join themselves in such fellowship. But the wonderful thing does not just happen. It grows, as all living things grow, from faint beginnings. And just as a seed may seem unlovely and its appearance give no hint or suggestion of the beauty that lies hidden within—so, too, such a fellowship may grow from such unlikely men and women as we know ourselves to be.

It matters little where the analogy breaks down if it

has served any purpose. For we are never alone in life: we are joined to each other by a thousand ties, and we need each other desperately if we are to achieve fullness of life. We need each other to satisfy our temporal needs; we cannot live alone even if we wished to do so. For the satisfaction of our barest needs of food and clothing and shelter we are dependent upon the cooperation and good will of others. It is equally true that if we seek life—that abundant life of which Jesus spoke—we must start and continue in a fellowship. "Where two or three are gathered together . . . "—the promise is to the fellowship.

If ever the Christian group is to find an answer to the pressing problems of our age, its members will have to draw more closely together, they will have to find unity, they will have to care for each other, to care because they have learned to love one another. It may be that that love will make exacting demands, but when we have entered truly into that fellowship, we shall not fear to share, but fear only lest at any point we should fail each other. There is a sense in which we cannot enter a fellowship, we can only grow into it, and growing into it we shall constantly discover that there are ever new ways by which the fellowship is deepened. There is no one of us, however humble or insignificant, whose contribution has not its own intrinsic value. We shall not seek to withhold that which we alone can give.

There may be other answers to our first paragraph: there may be many other important contributions which the Christian fellowship should be making to the solution of the problems and difficulties of our time. But were we to be bringing this—a fellowship welded into unity in love and service to God, as we have seen Him in Jesus, and to our fellows—then we believe that we should be bringing, not only to this problem but to all problems, the most significant contribution to their solution that any fellowship could ever bring.

By the Spade of the Excavator

By Lewis C. Moon

Executive Secretary of the American Schools of Oriental Research

IMPORTANT discoveries, throwing new light on the culture of southern Palestine during the Bronze Age, have been uncovered at Tell Beit Mirsim, a mound located near Hebron. The American Schools of Oriental Research and the Pittsburgh-Xenia Theological Seminary have recently completed their fifth expedition to this important Canaanite and Israelite site.

The mound or *tell*, as it is called in the native Arabic, contains the ruins, stratum upon stratum, of many ancient cities which successively rose, flourished and were razed to the ground by invading enemies, from a time beginning back in the Early Bronze Age. The *tell* is located about forty miles southwest of Jerusalem, and has been identified by the excavators with the city mentioned in the Bible as Kiriath-Sepher, and whose name was changed to Debir.

KNIGHTHOOD IN EARLY FLOWER!

The story told in the book of Joshua (Ch. 15) says that this town was given to Caleb, together with some other towns and territory, as his portion among the sons of Judah. Kiriath-Sepher, or Debir, must have been an especially well fortified Canaanite town; at any rate, Caleb would not attack it himself, but offered to give his daughter Acsah as a prize to the man who would conquer the city. The nephew of Caleb, Othniel, took up the challenge, conquered the city and thus won his bride. They must have lived happily ever after, for Othniel waxed great and finally became the first recognized Judge of Israel.

The stratification of the mound shows that the site was occupied and destroyed at least ten different times during a period of sixteen hundred years dating from about 2200 B.C. to 587 B.C. Tell Beit Mirsim at the present time belongs to the people of Dura, a group of people in the south of Palestine noted in recent years for their lawlessness and brigandage. They are at the present time under the administration of the British Government, and though they often caused various difficulties to the archæologist and his associates in their work of excavation, the work has gone forward with great success for five consecutive seasons.

On this site, due possibly to its proximity to water supply and also to the fact that it was located on a hillside and thus more easily defended, a town sprang up probably some time during the latter part of the twenty-second century B.C. After a period of occupation the town was destroyed by fire during the latter part of the Middle Bronze Age. About the middle of the eighteenth century B.C., it was re-occupied by a people who built walls of beaten earth, and a hundred years later, these earthen walls, not proving sufficient protection, were replaced by massive walls of masonry twenty-five feet high and twelve to fifteen feet thick. A second catastrophe came sometime about the beginning of the early Iron Age, that is about 1250 B.C. The artifacts and remains below this particular burned stratum are purely Canaanite, while those above are purely Israelite. This second destruction corresponds in date, according to archæological and historical evidence, to the time of Israel's entrance into and conquest of Canaan, and no doubt represents the time when the gallant Othniel took up Caleb's challenge and set the pattern for all future knights by conquering the city and winning fair Acsah, the chief's daughter, in one daring battle. The town which arose during the Israelite occupation was not so well built as its Canaanite predecessor. The wall was not so wide and high, and much smaller stones were used in its construction, the largest a little more than six feet long, and taken no doubt from the old Canaanite wall which preceded it.

THE TIDE OF HISTORY SWEPT ON

The next time destruction fell upon this ancient city, it came from the land of Egypt. This happened toward the close of the tenth century when Shishak of Egypt "took the fortified towns of Judah." The excavation shows a destruction of the city which took place during the tenth century, and which corresponds in time to this invasion by the Egyptian Pharaoh. This time the city was not burned. Shishak seems to have been satisfied with merely razing the walls and buildings.

The final destruction of the city corresponds in time to the Chaldean invasion of Palestine, near the beginning of the sixth century B.C. The mound has not been occupied, except for brief periods by a few families, since that time. Its days as a Canaanite royal city and as an Israelitish administrative center were over. The ruins, covered by stratum after stratum of each succeeding occupa-

tion, have lain for twenty-six hundred years, while the tide of history has swept on. Underneath its fallen walls, and among its shattered sherds and broken cisterns, have lain concealed the evidence of former human ambition and endeavor, facts for the historian and social scientist, but useless until the spade of the excavator and the genius of the scholar trained in ceramics, linguistics, architecture, and comparative religion, lays them bare and interprets their ancient messages.

How Life Was Made Colorful!

In the latest occupation of this old town of Debir, weaving and dyeing seem to have been among the most important industries. This is attested by no less than five dye factories where this work was carried on. These plants were housed in stone buildings, and were equipped with massive dye-vats hollowed out of solid stone, six feet in diameter, in which the cloth was immersed in dye. Nearby were found jars containing lime, which was used to set the dye. There were also heavy perforated stone weights used for pressing the dye out of the cloth. The same sort of process was used to press the oil from olives, and a very fine olive press was found in a rather well preserved building near the west gate. There were niches in the wall in which had been placed the ends of beams used for the press, in much the same manner as of the old fashioned cider press of our own pioneer days. The vats and basins, used in the olive press for catching the juices, and the massive stone weights, were all found in place. Numerous silos, or grain pits, hollowed out of the soft limestone, were found within the city, in a stratum representing the Hebrew conquest of the country, and showing the necessity for placing these storehouses within the city in order to save them from the bands of Midianites and other marauders who roved freely about the country outside the walls.

But these Bronze and Iron Age men and women did other things beside digging grain pits, working their olive groves, making pottery, and weaving and dyeing cloth. They also liked to play. The excavators discovered in the court of a patrician mansion or palace, a set of game pieces: five three-cornered pyramid-shaped pieces, and five cone-shaped pieces just under an inch tall. With them was an ivory die which was evidently used for determining the different moves of the pieces. The game was probably something like our modern game of backgammon and indeed may have been the ancient forerunner of that game which assuredly dates back to the tenth century A.D.

Kiriath-Sepher or Debir, after the Canaanite period, was probably never a town of first rank in Palestine. But since it was located in the South Country where not many large towns existed, it probably enjoyed an importance out of proportion to its size. It was a provincial town during the Israelitish regime, and was made an administrative center for the kings of Judah. This is definitely attested by the impression of a seal, stating that the large jar on which it was found belonged to "Eliakim servant of Joachim." This seal is the kind used by the monarchs of Judah and placed upon the vessels in which were stored the revenue of the land, taken in the form of grain, wine, oil and such produce. Joachim was king of Judah in 597 B.C. and since he reigned only three months the dating of this particular seal is very certain. The revenue collected throughout the section was placed in such jars bearing the seal of the king and were then stored in the city of Debir until time to transport it up to Jerusalem, the capital city.

Life Just One Thing After Another

Life in this ancient city consisted in the leisurely processes common to this early unhurried age. The peasants went out in the morning to till the outlying fields around the town, and returned at night in order to have the protection of the walls and their fellow tribesmen in case an enemy attacked, or a wild beast strayed too near. Their wives and the women servants of the more well-to-do, with their large water jars upon their shoulders, toiled back and forth to the "upper and nether springs," bringing water for household purposes or for the wine, olive and dye plants. Men and women heckled and bargained over pots, cloth, produce, and bronze implements, or gossipped in the open market space. No doubt some defended the merits of the long-used bronze as against the more difficultly forged iron, which was just coming into popular use. Slaves carried heavy burdens about the narrow streets, for the horse was still unknown in Palestine before the twelfth century B.C. Men worked in the dye and olive plants, or patiently shaped the clay upon the potter's wheel.

Children played their games in the streets and courtyards. Their playthings were left where they fell when the city was attacked and fired by the barbarian army of Amosis I of Egypt: toys, whistles which produce as shrill a blast now as they did 3500 years ago and which, in fact, the excavator reports that he used as a signal for calling the men who were working in the excavation. These bear mute testimony to the life that was once amove in these narrow streets. Even a baby's rattle was found, dropped in terror by some tot of the Bronze Age, when the terrific onslaught of Amosis and his wild African mercenaries fell upon the town.

Compacts for Milady of Debir

A large amount of pottery, several basketfuls of iron tools and implements, a large number of articles for domestic use, stone weights and standard measure jars—these and many other articles revealing the character of the social, domestic and industrial life of the city were found. Of interest among these articles were five carved stone cosmetic palettes, ladies' compact cases, which were used by the ladies of Debir to improve their natural beauty. One of these was found still to contain powdered malachite which was used to color the lower eyelid green, while powdered antimony was used to color the upper eyelid and other parts of the eye. A number of Astarte figurines were found showing the very familiar bobbed hair style of coiffure, and revealing, too, that women's styles did not in those days, even as now, bow to the edicts of religion, for the priests in Jerusalem forbade such departure from convention.

The Cult of the Serpent

One of the most interesting and, for the study of early Canaanite religion, one of the most important discoveries which the excavation at Tell Beit Mirsim has yielded, is a limestone stele about twelve inches wide and twice as high, representing the Serpent Goddess of the primitive Canaanites. Unfortunately, only about half the stele was found, because it had been broken and badly damaged by the fire which destroyed the palace. A large, well modelled serpent is shown coiled around the legs of a goddess, who is standing clad in a long dress that reaches to her ankles. This is the first object of its kind found in Palestine, and is also the first representation of a Canaanite deity yet discovered. This find confirms the existence of snake worship among the early Canaanites as a recognized and much practised cult. The discovery and interpretation placed upon it remind one of the brass serpent used for healing by Moses in the wilderness, and makes one wonder what the connection may be. The cult must have been a popular and persistent one, because the biblical narrative tells us that Hezekiah, six hundred years later, destroyed the bronze image of a serpent which was left in the temple, because the people had made it an object of worship.

Historicity of the Hyksos

About the middle of the eighteenth century B.C., Syria and Palestine were overrun by a great barbarian invasion from the north. Evidence of the culture

of these people has been found at el-Mishrifeh, biblical Qatana, in Syria; at Tel el-Qedah, biblical Hazor; as well as at Tell el-Yahudiyah in Egypt. These people are known as the "Hyksos" and have been referred to in Egyptian history as the "Shepherd Kings." The discovery at Tel Beit Mirsim of a wall of "beaten earth," similar to ramparts found at the places mentioned above and very much like those found in Eastern Europe and Turkestan, points conclusively to the historicity of this invasion and to the geographical origin of these people. This earthen wall at Debir was not sufficient for defense against southern methods of warfare, and after a few generations was replaced by the stronger fortifications built of large blocks of stone commonly found around the Canaanitish town.

Not only did these northern invaders take over the types of fortification of the people they conquered, but they also borrowed from their religious and social usages, as is evidenced by such objects as the serpent goddess and the fact that Hebrew names are known to have been used by the Hyksos princes. However, in spite of their loose feudal organization, they overran and controlled this section of Palestine for nearly two hundred years. Their culture is still to be found, not only in the type of fortification but also in the type of house which they built, three of which have been excavated at Tell Beit Mirsim. These houses, types of which have been unearthed in the north, are known as the megaron style of dwelling, having three wooden posts resting on stone foundations and serving to support the roof, with additional rooms placed around this central hall. Though the connection is exceedingly obscure and doubtful, this arrangement cannot but remind one of the great hall found in the houses of the feudal chieftains of Europe, and serving there as a hall of justice, a gathering place for knights, or a banquet hall for social festivities. Whatever the connection between this Bronze Age culture of Palestine, and that of the barbarians of Eastern Europe, if any at all, Tell Beit Mirsim when it is fully excavated and interpreted will no doubt reveal other important facts about the culture of these northerners, the Hyksos. The name, Kiriah Sepher, means "city of books," and the excavators have been alert for evidence to justify the Old Testament name, but so far no inscriptions or tablets have been uncovered.

University of Pennsylvania.

No one has ever learned a greater lesson about God than when he has learned that God always acts toward us with love in his heart.

In Forty-fourth Session

Report of Wilmington Yearly Meeting

THE campus of Wilmington College, more beautiful than ever because of the abundant summer rains, was the scene of the forty-fourth session of Wilmington Yearly Meeting, which from August 12 to 18 was crowded with challenging sermons, addresses, good music and interesting business discussions. The excessive heat and downpour of rain hindered Friends from attending two or three sessions. Generally speaking, however, the attendance was good and the interest shown was gratifying. Dr. Wendell G. Farr and Elizabeth Beals were retained as Presiding and Reading Clerks, and Ruth Peterson and Burritt M. Hiatt were appointed Recording and Announcing Clerks.

The day preceding the opening of Yearly Meeting was devoted to Ministry and Oversight. Reports of the state of society were, as a whole, encouraging and earnest efforts for spiritual growth have been made.

It has been said that the ornaments of a house are the guests who frequent it. Then surely the Wilmington Yearly Meetinghouse was gorgeously ornamented, for its guests were many and of high quality. Ministers, missionaries and interested laymen from far and near, generously contributed most valuable service. Their names shall appear in the accounts of the sessions to which they gave their services.

Two devotional periods were unprogrammed but hymns, prayers and testimonies were participated in by many to the edification of all. William Pribbenow of Friendsville, Tennessee, gave splendid service in these times of worship by leading the group singing. Gervas A. Carey, of Friends University, Wichita, Kansas, conducted three devotional hours, using as his general theme, "The Business of Living." In his address to the Meeting on Ministry and Oversight on "The Quaker Ministry," he urged that our young people should not minimize the certainty of the call to the ministry and exhorted all to pray that God will send laborers to the field.

Milton H. Hadley, pastor of Chicago Meeting, Indiana Avenue, had charge of three services for worship—all of them very helpful and uplifting. He also led a young Friends forum and gave helpful suggestions in business discussions. Other devotions were conducted by Frank C. Guyatt of Dublin, Indiana, Erroll T. Elliott, Fred McMillin, and E. Raymond Wilson.

Three of the Quarterly Meetings were represented by those of their members who rendered musical numbers, both vocal and instrumental. These were all delightful and added a pleasing variation among the heavy business discussion and reports.

The young Friends were unusually busy this year and brought the message at two perfect sessions of the meeting. The Wilmington young Friends, directed by Helen McCoy, produced the play, "The Great Choice," by Fred Eastman. The large audience sat spellbound as each one of the cast so earnestly portrayed his part of this great play with its conflict of nationalism against Christianity. The young Friends of Chester Meeting, under the direction of Ethel Hawkins Wall, very capably rendered "Simon the Leper." The All-Yearly Meeting Orchestra, directed by Harriet Haworth, composed another group of inspiring young Friends. The young Friends held a forum each day with Mary Petty, Milton Hadley, Anna G. Elkinton, E. Raymond Wilson and Dr. Raymond E. Mendenhall as leaders.

Later came the report of the Junior Yearly Meeting with its splendid attendance, the handiwork which had been done, and the lessons concerning Friends business organization which had been taught—and the older folks breathed comfortably with the thought of how efficiently future Yearly Meetings will be conducted. The large corps of well-trained local people were fortunate in having May E. Bullock, Merle Davis, Carrie Davis, and Alice I. Kennedy to give their valuable assistance with the children.

At one of the sessions the cause of Missions was promoted by Douglas L. Parker, who spoke on the topic of Indians, Fred McMillin, who gave a cross section of a day's work among the mountaineers of Tennessee, Alice I. Kennedy, who gave some of her experiences as a missionary in Jamaica, and by Merle Davis who gave a thoughtful message on "My Task." Another program was devoted to the Woman's Missionary Union, at which Mildred E. White described the religious and political situation in Palestine. One missionary enterprise not usually mentioned in Wilmington Yearly Meeting, but nevertheless of no small importance, is that of the work done by members of the Wilmington Meeting at Ada Chapel, a little meetinghouse in the poorer district of Wilmington. This work was presented by Robert Hadley, superintendent of the Sunday School work at the Chapel.

The Public Morals Committee pre-

sented Dr. Raymond E. Mendenhall, a Friend on the Faculty of Otterbein College, who spoke on the subject, "A Basis for Public Morality." He said that public morals are at a low ebb today because we can not see through the complicated process of modern life, and it is our present task to search for the basic principle which will lead us to genuine public morality.

May E. Bullock, Sunday School lesson writer and pastor of the Christian Church in Westboro, Ohio, brought the message for the Religious Education Committee. She made an appeal for Christian training in the home and urged parents to realize the serious business of parenthood.

Isaac T. Johnson, gentlemanly in appearance, and of kindly personality, was always an inspiration as he sat as "head of the meeting." His prayers and remarks on various topics were always received with great deference. As a Sunday School teacher of fifty years' experience, he spoke a hearty appreciation of Mrs. Bullock's address.

Following Pres. Walter L. Collins' report of the work done at Wilmington College the past year, Pres. Clyde A. Milner of Guilford College gave a splendid address on "Man and the Eternal." On Sunday afternoon, Dr. Milner gave the college Baccalaureate address on "Christian Leaders in Education."

In Gervas A. Carey's address, sponsored by the Evangelistic and Church Extension committee, he expressed the theme of the entire Yearly Meeting in his appeal that we each make Jesus Christ more attractive personally and thereby throw wider the doors of the church in each community.

At one evening session President Collins led a symposium on Quakerism. Professor Willis H. Hall spoke on "Quakers and Internationalism." He said that the ultimate goal toward which Friends are working is for peace everywhere, and everything being done by them is with the purpose of achieving this goal. Burritt Hiatt talked about the Five Years Meeting and urged each person to accept responsibility in seeing that its message be distributed in every meeting. Margery McDonald described the faculty and students attending the recent summer school at Pendle Hill. As a close to this meeting, the Inner Light was discussed by Dr. Collins and several others in the audience.

Closest attention was given to the reading of the London General Epistle, and added interest was given to it by Mary H. Terrell who, with her husband Albert Terrell, had attended four sessions of the recent London Yearly Meeting. She gave her impressions of the Yearly Meeting and also of a Monthly Meeting.

Because of a concern which was discussed at length, the Peace and Service committee prepared a well-worded and convincing resolution expressing disapproval of compulsory military training at Ohio State University. The Meeting directed that this resolution be presented in person to the President of the University, the Board of Trustees, and the Governor of the State of Ohio, urging them to do all they can to change the present order of things.

Very grave concern was expressed by many because of the increased use of the name "Quaker" by the firm of distillers in Lawrenceburg, Indiana, in its advertising program. Finally a formal protest to the Company was prepared which stated that such use of the name is a seriously degrading reflection upon the long record of the Society of Friends (Quakers) in its world-wide leadership in the temperance movement, and earnestly requested that the company refrain from the use of this sacred and honored name in its advertising material. It was further decided that this action be expressed in the epistle to other Yearly Meetings, that a copy of the protest be sent to the Five Years Meeting, and that other denominations in their annual conferences be asked to send a protest to this distilling company in behalf of the Friends.

Anna G. Elkinton, Chairman of the committee to arrange the World Conference of Friends in 1937, was present and added her own words to the information which was read concerning the conference. Mary Petty, of Greensboro, North Carolina, another member of this committee, was a guest at our meeting for a few days.

Errol T. Elliott gave such a good description of the program of the Five Years Meeting that we all want to go. Steps are being taken to collect the finances necessary for the execution of the various details and ten delegates and as many alternates were chosen to represent Wilmington Yearly Meeting at the long-anticipated assembly in October.

A. Ward Applegate preached a rousing sermon on "Indifference" at the Sunday morning worship hour. It was a splendid message to carry home after the preceding week of reports, some of which were none too good. He said that indifference is the worst thing that has happened to Christ, and challenged all to a supreme effort to take our places quickly at Jesus' side today and to keep on trying to find some method to combat the indifference, apathy and unconcern of many we meet.

Leslie D. Shaffer, pastor of Cincinnati Friends Meeting, preached the last sermon of the Yearly Meeting, in which all the churches of the city united for their weekly union service. It was a comforting message on the "Human Understanding of Christ."

Just before the closing minute was read, Presiding Clerk Wendell Farr said: "The sessions of our Yearly Meeting have reminded us that the lives and deeds of Friends should carry their message. We separate with the purpose to answer God's call to personal and group devotion for readiness and Christian daring."

PUGET SOUND FRIENDS LIFT WHERE THEY STAND

Puget Sound Quarterly Meeting is held in August at Seattle. Between Puget Sound, Washington, and Richmond, Indiana, are many miles, and it was in a very doubtful spirit that a minute was made granting the clerks permission to make out proper credentials for any one who may find that "way opens" for attendance at the approaching sessions of Yearly Meeting.

Too few of our membership really know what such personal contact might mean in the exchange of fellowship both socially and spiritually as is granted to those of quarterly meetings in close proximity to each other and with the life-long habit of truly being a part in a great Yearly Meeting of Friends.

The evening session was devoted to an address by an officer of the West Washington Woman's Christian Temperance Union showing us startling effects of the drink habit so common among both men and women.

At another session we listened to the report of our appointed delegate who attended a recent ten-day Institute of International Relations held in Portland, Oregon. The speakers were from different parts of the world and they stressed the idea that we need to become acquainted with our neighbors and know them as brothers. We of this region are situated in a very military-minded community and so we ever try to be alive to our duty in urging a peace sentiment according to Friends.

Recently a young man who is a Friend in Chicago was visiting here and while being advised of points of interest in and around Seattle was told that he should have arrived one week earlier while our harbor was filled with battleships. He replied quietly and emphatically, "I am not interested."

Seattle Friends, both young and old, maintain this same spirit and with this thought still in mind we repeat what one dear woman Friend said following the reports in the business meeting: "Let us lift where we stand."

GERTRUDE SHINN.

Every man must stand on guard against the advice of his best friends.

German Yearly Meeting

By Mary Goodhue Cary

THREE years ago, the future of German Quakerism seemed to hang in the balance. The Yearly Meeting session of that year was a tense time, with many members facing serious issues with the new Government and its demands, and some already in difficulties over questions of conscience. Perhaps we American Friends believed that in 1933 German Friends were not going to be able to carry on. But last year showed that Quakerism in Germany was a hardy plant, and that the challenges that the new political and social philosophy of the State put to it would be met with conviction and superb courage and a deeper understanding of the Quaker message for a troubled world and the individuals in it.

The attendance at the tenth German Yearly Meeting, held at Bad Pyrmont, August 1-4, was over one hundred per cent greater than that of last year, with a total of 220 registered. About one-fifth of these were Friends from other Yearly Meetings, including Denmark, France, Switzerland, Austria, Holland, Ireland, England and the United States. American Friends were represented by Alfred C. Garrett, Louisa M. Jacob, David Elkinton, Thomas K. Brown III., and the writer of this article. Among English Friends were the newly appointed head of the Friends Service Council, Paul Sturge, and his wife, who is a daughter of the late Friend, John William Graham, John Stevens of Birmingham University, who was in the Saar in February with Gilbert McMaster, Elsie Fox Howard, and the most beloved of all English Friends among Germans, Joan Mary Fry. In addition to these, a large group of young English and Irish Friends came under the direction of Myrtle Wright, their secretary from Friends House.

German Friends attending included about sixty who had spent a week previous at the Summer School held at Pyrmont, where lectures by Emil Fuchs of Berlin on the life and message of George Fox, based on readings from the Journal and writings of the founder of Quakerism, were given every morning. In the evenings Hans Albrecht read from the gospel of St. John. The whole tone of the Summer School work and the spirit which emanated from it were of a high order and helped bring a unity of purpose to the sessions of the Yearly Meeting that followed. Several very beautiful musical devotional hours were held during the Summer School week, and Friends were able to use the new hymn book which has recently been published for such purposes, although it was clearly explained that such services did not take the place of our meetings for worship. German Friends share the national love of music and are fortunate in having members who are very well trained to lead them in such services.

During the past year a fund supplied by concerned English and American Friends has made possible a greater amount of visiting among isolated members in the Yearly Meeting. Besides this, the fund was used to hold Quarterly Meetings and arrange for travel expenses to them; also for opening connections with many people interested in the work of the Society, but not yet clearly enough informed of our views without personal visits from leading members in the Yearly Meeting. From these activities has come a real stirring of interest, and old "friends of the Friends" have come into membership in some cases and new people have also joined the Society. Germany today is moved to search for the spiritual basis of life by the confusion in theological and political thought there. So Friends have a wide open door and our message is always listened to with respect and, in many cases, with deep and thankful appreciation among the many who are seeking their spiritual home in the troubled and testing times of the present day.

The Yearly Meeting sessions were held in our attractive meetinghouse, which was rebuilt from the hundred and thirty-year-old one in 1933. It would be difficult to think of a more beautiful spot than Bad Pyrmont as a place of retirement and retreat from the confusion and political unrest. Our meetinghouse lies just outside the little watering-place, on a wonderful clipped *allee* of ancient linden trees, that mount the steep hill crowning the town. On the lawn with its huge poplar tree, in the little graveyard with its low stone wall and weeping ash, under the apple trees behind the house, Friends sat or stood and talked over their problems in real peace and thankfulness that here they have a haven where they can meet safely with congenial spirits and gather fresh strength for soul and body. All meals were served in the pleasant basement of the house under the supervision of the Pyrmont Friend, Emma Raeydt, whose devotion and foresight saved the old meetinghouse property from being sold for other purposes in 1931. Volunteers helped with the waiting and washing up, and one of the most faithful helpers was the tall Dutch Friend, who always rides his bicycle to Yearly Meeting and is called affectionately "Sunbeam," because of his mild, cheery expression as he goes about his work, painstakingly wiping the tumblers with his big hands.

The special quality of the sessions this year was their ability to get down to business in hand without unnecessary sidetracking by enthusiastic but irrelevant remarks. In the meetings for worship there was a clearness of vision and a humble, but determined will to carry the message of the Master not only in words, but by act and thought. "Thy Kingdom come, thy will be done" were the first words said in the opening meeting for worship, and were followed by the prayer that this should be answered through God's grace in our hearts. Dr. Buchinger urged Friends to come away from their personal "egoisms," out of their selfish concerns and ambitions, and get down to the reality of God in their lives. This can only be done in the silence alone with Him. As a doctor, he said that he saw death normally come after a period of quiet, as though the soul was going through an inward preparation for its next step. Then comes the earthly end, but the beginning of a new and more wonderful experience for the spirit. In the same way we should let ourselves be led by silent waiting to a complete acceptance of God's message and power for our lives.

Great problems are facing the Society of Friends in Germany today. The Conscription Law of March 16 of this year is only one of these, but it is being handled in a calm, clear and firm way that has been met up to now only with respect and attention on the part of the authorities. The final legal position in regard to military service has not been settled by the Government yet for groups who are unwilling to conform to the new law. The decision will not be announced before October probably.

History is being made with the passage of time amongst German Friends. Several older Friends who attended the sessions had gathered at the first Yearly Meeting held in 1925. Their reminiscences of those stormy meetings made us realize that the movement in Germany has progressed a long distance along the road toward what we know as Quakerism. A group of high school age children attended also this year, and had their own sessions during the meetings for business. Many of them are the children of our early members, so one sees the growth of a new generation, who are already taking their responsibility for the message of the Society in their school lives, which bristle with spiritual conflicts for a conscientious young Friend in present-day Germany.

(Continued on page 371)

Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

THE REAL ENEMY WHICH FACES RELIGION

By Rev. Russell Wilbur
Pastor of Notre Dame DeLourdes R. C. Church, St. Louis, Missouri

Reflecting on the changing world from the standpoint of traditional religion, one concludes that traditional religion is able to view a changing world with great confidence. This is due to the fact that religious men are well aware that human nature always remains, through whatever transitions, fundamentally the same, and that it is plastic only within rather narrow limits.

As a matter of fact it is, humanly speaking, upon human nature quite as much as upon historical facts of long ago, that the whole theological scheme of sin and redemption, nature and grace, is founded.

Whether one takes the early chapters of the Book of Genesis as historical narratives in the modern sense of that term, or whether one is willing to take them as folklore or mythico-primitive history, it remains true that, as St. Augustine says, "God has made us for himself and our heart is restless until it rests in Him."

The incurable restlessness of the human heart is an evidence that however we fell, at least we are somehow "fallen." We crave something — insatiably we crave something — that human life on its surface can never give, no matter how well organized human life is and no matter how well cultivated we are to enjoy it.

It is not that any of the elements of our nature, animal or rational, are intrinsically corrupt, but that, being made for some strangely perfect and paradoxical happiness, we are incurably restless and more or less unbalanced in the matter of every day living. Man is a mystical animal out of gear with his surroundings. There is too much way down deep underneath the surface in each one of us for us to be able to live contentedly on the surface and near-surface of life even when everything is running smoothly and pleasantly there.

I have dwelt for just a minute or two on this doctrine of the fall of man to give an illustration of what I mean when I say that traditional Christianity is too securedly founded on permanent facts of human nature to be much affected by transitional currents of biological and historical thought and of Biblical criticism.

A similar illustration might be made of all the more central and fundamental mysteries of religion showing how each mystery answers to some permanent complication of human nature as a key to a lock—sometimes a very intricate key made to control an equally intricate lock. The Church then, has little to fear from modern science or modern historical criticism.

What does fill religious men with alarm, and challenge all their faith, are the changes being wrought by the modern, machine-process industry and the consequent swollen, certified civilization with its menace to family life, to motherhood and to the religious and moral individuality of the now excessively standardized masses of men.

Unless later developments of the machine-process industry, such as the development of giant power plants, the wide and cheap distribution of power, etc., make possible a decentralization of industry and a breaking up of our population into small communities; unless the experiments with aluminum alloys, etc., are so successful as to make possible such a light and cheap kind of machinery as will permit the decentralization of industry even to the point of rehabilitating household industry to a considerable extent so that women can have a full and normal life, as our great-grandmothers had, it is difficult to say what are the prospects of any sexual and family life which traditional religion can countenance. Here, and not in the realm of doctrine, is the crisis and the question as yet unanswered.

At any rate, one thing is certain: men in general will never willingly scrap the machine-process industry; if they can't moralize and humanize its operation they will let it destroy our civilization and mankind will have to begin more or less over again.

Speaking of Committees

A committee is a gathering of important people, who, singly, can do nothing, but together can decide that nothing can be done.—*St. Martin's Review.*

"Here's one name on the committee that I never heard of."

"Oh, that's probably the person who actually does the work."—*Trappers Magazine.*

THE NEW PAGANISM AS AN OLD IDOLATRY

By Rev. Finis S. Idleman
Minister, Central Church of Disciples of Christ, New York City

There is nothing new about "the new Paganism" except its new dress. Wherever it has appeared in any age or among any people it is the usurper. All other interests must bow to it. The total life of all the citizens is demanded. The State is the end of all striving. Religion, education, art, and economics must serve it. Racial interests are put above spiritual qualifications. The State claims divine virtues and divine mission. National culture and tradition are supposed to find their embodiment in serving this supreme end. Little wonder it is called totalitarian. There is nothing outside it; every other human interest is swallowed by it.

There are, however, varying degrees of its tyranny. These depend upon the fanaticism of its dictators and the desperation of the people. As a parlor philosophy, Ibsen, D'Annunzio and Bernard Shaw would outlaw religion from it. To many such sponsors the teachings of Christ are regarded as impracticable. Others rule God out of the universe as inimical to the one incarnate divinity—the State. The rulers of that State receive homage. "The King can do no wrong" because he incarnates the divine State. Opposition is ruthlessly crushed and criticism is prohibited. Covenants are not sacred because the immediate concerns are more than honor.

"The New Paganism" is now used to describe a state of mind especially peculiar to Germany. Here, it is believed, is to be found the full and frank expression of the totalitarian State. Under its control all the diversified interests of the people must come. The State is determined to adapt even religion to its own ends. A prominent authority declared: "We all confess that, rooting in divine reality, we are responsible with our Germanic origin before this divine reality, for a German-born faith. The one religion can be only a Nordic Germanic one." It is maintained that even Christianity owes its enduring virtues to the Germanic character. "It puts the fiery spirit of the hero in the place of the Crucifixion." The scriptures are to be translated in terms of Teutonic glory. The 87th Psalm is freely translated to read: "The Lord loveth the height of Germany more than all the dwellings abroad."

This attitude constitutes self-worship,

which is the essence of paganism. New deities are raised up for old and national virtues displace the universal. Personal freedom of convictions is disallowed and the swastika is put above the cross. Only the skeleton of traditional religion is kept to be reconstructed and rebuilt to suit one hundred per cent nationalism. "We are adherents of a Germanic faith which derives its strength from the Germanic people whose creative religious power has remained alive through more than one thousand years." In that pronouncement lies all the assumption of self sufficiency.

To what end is this type of pagan faith? It is in order to wage war effectively. If all the varied concerns of all the citizens are brought to serve one end—the State, then that State is prepared to wage war on the most efficient basis. Education will then teach such knowledge and with such slant as shall most inspire national pride and create international suspicion and disdain. Art will swell the national breast with the glory of that people. Even the Christ Child appears in the distinctive biological type of that State. Industry will have but one end, to serve, and all its resources must await the supreme command. At last, religion, that longest, deepest urge of man, will supply the controlling motive and bless the total energies of the nation with divine benediction. The martialed manhood of that State will count it all honor to die for the fatherland which that kind of art, education and religion have conspired to present as the divinely right nation in the midst of enemy peoples who plot its ruin.

As a fighting unit nothing can equal the finished product of the new paganism. It has behind it all the illustrious history of the Pharaohs and the Cæsars. For it there are no laws by which it is bound, or treaties which it must respect. Truth is valuable only when it is useful to victory. Any means are justified which attain the end of magnifying the State. The individual is a pawn whose worth consists in his ability to defend "the king."

As a moral force the new paganism is the antithesis of all true religion. It is void of those elemental and basic virtues without which religion is an empty shell. Humility, justice, reverence for personality, the exaltation of truth and the preeminence of love are anathema to it. To deify man is bad enough but to deify the brutal instincts in man is infinitely worse. As a religion the New Paganism ranks below the most primitive cults of mankind because it employs the science and genius of modern civilization, to turn man back to abject servitude from which he has been a thousand years emerging.

WORLD CONFERENCE ON FAITH AND ORDER

William Temple, Archbishop of York, Reports on Plans for Edinburgh Meeting

Twenty-five years ago the first of a series of World Conferences was held in Edinburgh—the World Missionary Conference of 1910. It took as its starting point the actual agreement of the Churches, and deliberately excluded points of difference. Its purpose was to promote such common action as was possible on the basis of the agreement which existed. When it was over, Bishop Brent—honoured throughout the Anglican Communion and far beyond it—urged upon the Protestant Episcopal Church of America that the Churches should meet also for the precise purpose of considering their differences with a view to the promotion of further unity. Thus in 1910 the invitation was issued which led to the inauguration of the Faith and Order Movement. The war interrupted the preparations, and the first World Conference on Faith and Order could not meet till 1927, when it assembled at Lausanne under the chairmanship of Bishop Brent. It set up a Continuation Committee, which has met each year except in 1932 and 1933 when financial considerations prevented the holding of any such international gathering.

That Continuation Committee has just concluded its meeting for this year, at Hindsgaul in Denmark. Fifty-nine members attended, representing nineteen different countries and twenty-nine different Churches.

The main business to be done was concerned with direct preparation for the second World Conference, fixed some years ago for 1937. It was decided to hold this in Edinburgh, thus renewing association with the mother conference of 1910. Four main subjects will be under discussion:

1. The Grace of our Lord Jesus Christ.
2. The Church of Christ and the Word of God.
3. The Church of Christ: Ministry and Sacraments.
4. The Church's Unity in Life and Worship.

In preparation for these, four international commissions have been appointed. No one can dispute the thoroughness with which preparation is being made for the theological work of the Conference. In addition to this, the Conference will be opened by a statement of the Church's Witness in the World Today, and will be invited to close with an Affirmation of Union in Allegiance to our Lord Jesus Christ. Also opportunities will be given for statements by speakers representing different Churches, each setting forth what the life and worship of his own Church means to him. Thus it is hoped to relate the program to the realities of the world situation, and to keep the theological discussion in close touch with spiritual experience.

The conditions of our meeting in Denmark were delightful. Our Danish hosts surrounded us with kindness. On the Sunday morning before the Committee met, the writer was allowed the privilege of preaching in the Cathedral of Odense. The congregational hymn-singing was a joy to remember, and it is clear that this is one of the outstanding features of the Church of Denmark. In such surroundings cooperative work was easy, and I believe that all our decisions represented a genuine common mind in spite of wide differences of national and ecclesiastical background.

The mere occurrence of such meetings is more important than their achievements as represented by Minutes. People who exert some special degree of influence in their own countries are drawn into understanding and friendship; thus a gathering which meets to illustrate the unity that exists among Christians and to develop and deepen that unity becomes itself a potent force in bringing to actuality that aspiration.

(Note: Further information about the program for the 1937 World Conference, and previous publications of the Faith and Order Movement, can be obtained by addressing the Secretary, World Conference on Faith and Order, 111 Fifth Avenue, New York, N. Y.)

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LITERARY CONTEST FOR UNKNOWN AUTHORS

It may interest the literary minded readers of this publication that a New York book publishing firm is trying to discover and push to prominence unknown talented writers, of both poetry and fiction. To this end a national prize contest is being conducted and two anthologies, one of poetry and one of short fiction, are to be published containing the work only of such authors. Ten cash prizes, ranging up to one of $100, will be paid for the best contributions in the poetry anthology. There will also be ten similar prizes for the best work included in the short fiction anthology. Contributions for either or both contests and anthologies should be mailed to the Contest Editor, Avon House, Publishers, 151 Fifth Avenue, New York City; or a copy of the rules may be obtained by writing to the Contest Editor at this firm.

MAY THE GREAT CAPTAIN DEPEND ON US?

By Edwin Ashby

The following is a portion of a message given at the morning worship service broadcast under the auspices of the Council of Churches in Adelaide, South Australia. As a text, Query No. 7 was read: "Do you as a Church and as individuals fulfill your part in promoting the cause of truth and righteousness, and the spread of the Kingdom of Christ?"

What is this Kingdom of Christ and how are we to spread it? We have heard about the Kingdom of God but it seems so very indistinct and intangible; we believe in a First Cause and we call Him God, but when the astronomers tell us that the large telescopes of today reveal four million stars, and that each star represents a separate solar system, either already made or in the making, and we think of God as making and ordering these and all that is in them, we cannot imagine it possible that he can attend to and direct any one "little ant" of a human being. But God fully understood our difficulty and so in "the fullness of time he sent his Son" to represent himself.

And Paul tells us that this Viceroy of God "emptied himself and took upon himself the limitations of our nature and experienced our infirmities, and was tried in all points like as we are, yet without sin." He tells how God exalted him and made him the Prince and Leader of mankind.

He is your King and mine, we owe allegiance to Him. Just as the Viceroy of King George represents the King in the country to which he is sent, so Jesus Christ has charge of this particular world and the people that are in it, and we come to God and only know God as Jesus reveals him.

In the same way that a player in the game of football looks to his captain for direction and encouragement, you and I look to Jesus Christ our Leader and King. The football player does not choose his place in the team—that is the captain's responsibility. One is told to keep the goal, another is given the place of half-back, and a third is sent right forward, and so on; to each a special job is assigned. Well now, you and I are in the strange game of life—our Captain has assigned to each his special place.

Our job is to put our very best into all that each day brings; remember our Leader's eye is upon us and he has promised to be our Guide. His is the "still small Voice" that speaks in our hearts if we listen for it. But one says, "Here am I laid up in bed with infirmity," and another says, "I am passing through a long illness, I am so weary of the long nights and long days, surely I am not in the team." My friend, do not make any mistake, your Captain and Master wants your service. However darkened the outlook or heavy the clouds of difficulty and trouble that hang over us, surely the more reason for our letting his light shine through us.

Another says, "I am in the midst of business difficulty, I do not know which way to turn." My dear friend, commit your ways unto your Lord and Captain, seek his guidance, "looking unto him the author and perfecter of your faith." To you who are listening to me I say you still have a share in the spreading of Christ's kingdom; if you are ill in bed, you have a chance of letting the love of God in Jesus Christ, shine through you in your patience and peace.

You in business are in the "ruck." Yours is a splendid, urgent job—you are making numberless contacts with other people; in the name of God I beg of you to let your light so shine that they may recognize something of the Divine Love in the way you act and speak.

Indeed, the spread of Christ's Kingdom is not so much by large public meetings but through the quiet force of Christ-led lives. Think of the vision that the school boy conjures up, as he thinks of the captain of the college eleven in cricket; a little notice and a kind word from his captain causes the youngster almost to surpass himself. Is not this the attitude we all need in the Game of Life?

Jesus, your Captain, is invincible, either here or hereafter; if he holds your hand you will as Paul says, "be led in triumph" and some day you will understand the purposes of God's love to us-ward.

Blackwood, South Australia.

DIVINE REQUIREMENT

He would do justly,
Who measures up to what
His Lord requires of those
Who walk with him in peace,
For justice magnifies the truth.

And he loves mercy,
Who shares the thought of help
When need is manifest—
And every man has need—
For kindness is the heart of God.

He, too, walks humbly,
Who keeps abreast with Him,
The Lord of Life who knows
The secrets of the heart,
For humbleness reveals God's man.

J. R. W.

Richmond, Indiana.

THE CLEANSING WORD OF CHRIST AT WORK

By John R. Webb

You are already clean by the word I have spoken unto you.—John 15:3.

What assurance this pronouncement of the Master must have given to his chosen disciples that they are already clean! He had been likening them to the branches of a vine that a vinedresser prepares by proper pruning and careful spraying that the fruit might be perfect in quality, abundant, and true to type. Unpromising branches are cut away and the branches of promise so treated, by removing the hindrances, that the best results may obtain. In like manner, the teaching of Jesus had been preparing their hearts and minds that they might love others intensely and intelligently, so proving themselves his disciples indeed to the glory of his Father. The cleansing word was necessary in the process that union with him might be complete, because apart from him they could do nothing.

Christ is the source of spiritual strength which satisfies men's needs. A son of thunder was transformed into an apostle of love; an impulsive, wayward Peter became a dauntless apostle, patient in suffering; a doubting Thomas became conspicuous as a man of triumphant faith. Through Christ, they may not only share God's life, but they are in the world to do his work. He had come to reveal the character of God and they were to declare to others what they had seen of God in him. Abandoning themselves to be like him, they would be united in one spirit of love and power with himself and with his Father, and by a process of continuous cleansing he would keep them in perfect fellowship.

The word, as light, dispelled their ignorance until the truth was more fully known and appreciated. The word, as truth, led them forth into paths of victory over doubt and dismay. The word, as love, was strong to overcome hate in kindness that expressed itself for the sake of the greatest good to the greatest number. This word illuminating, transforming, and equipping them for service, had been imparted to them with purpose, a purpose become effective as fellowship continued, day by day. It was the word of the Master with power to purge and purify. It was the word of peace which could calm the troubled sea and bring assurance to anxious boatmen who feared for the safety of all in their boat. It was the word of life at the grave of Lazarus to comfort sorrowing sisters.

At the beginning of his ministry, he had said, "Blessed are the pure in heart," and now at its close he could say to those who received his word, "You are already clean." Marvellously effective is the cleansing word of Christ at work.

A Day With Paoli Friends

By Visiting Friend

BY appointment, Visiting Friend and family spent Sunday, August 18, with Friends at Paoli, Indiana, within the limits of Western Yearly Meeting. From Richmond to Paoli, it is more than a Sabbath day's journey in the morning, being a distance of about one hundred and seventy-five miles, so we broke the ride by staying Saturday night at the state university town of Bloomington. Avoiding the Hoosier capital and metropolis, and a long detour, we drove across a tier of nine counties southward, over as attractive roads and through as picturesque a countryside as one would wish.

While there is little that is ordinarily noteworthy in a ride through typical farming country and its county capitals, we find a diverting interest in the place names as suggestive of local history and background. Leaving the confines of Richmond and (Mad Anthony) Wayne County, we pass through Union County and its county seat, Liberty, "one and inseparable." Connersville in Fayette County reminds us of the pioneer trapper and trader of that section, John Conner. Speaking of the yesterdays, we casually think of one James E. Watson when driving through his home town, Rushville. As Heywood Broun says of Nicholas Murray Butler, Jim Watson always reminds us of yesterday. In Greensburg (in Decatur County, "right or wrong"), we always crane our necks in true tourist style, to see if the famous tree in the courthouse steeple is still there. It is. The name of Bartholomew County, with its capital, Columbus, memorializes General Joseph Bartholomew. Then comes Brown County, rendezvous of hill billies and landscape artists, a county made famous by "Abe Martin." One of the first Brown County hamlets to intrigue us in name is that of Gnaw Bone. Despite the fact of there being but one or two buildings, we read "city limits," and on a shed in painted legend the sign, "Jesus Saves Us." And on from Gnaw Bone, we drive through the confines of "Stoney Lonesome" holler. From the classic shades of Bloomington, we pass out of Monroe County into the district that furnishes building stone for all the world. Very appropriately, we drive through Oolitic as an approach to Bedford, the latter being synonymous with Indiana limestone.

And so we come to Orange County, in the hills of southern Indiana. Its place names mystify and confuse us. The first town, Orleans, along with far-famed French Lick, suggests the land of the fleur-de-lis. But just a little to one side is Leipsic—and that is decidedly something else again. And what of the county seat, with its chaste old courthouse, featured with Grecian pillars? What is the connection, we wonder, between this southern Indiana county and the Corsican patriot and liberator, Paoli. It is true that the people who settled Orange County loved liberty. Among them were many Friends who followed the North Star of Freedom in their emigration from the slavery-bound South.

We arrived at the meetinghouse in good time, and in the absence of the pastor, Lee Partington, were presented with the freedom of the meeting. Itinerating Friends usually have one or more "big sermons" which they give as they go about, and while we do have a few preachments in stock, whether big or not, we felt led just to talk intimately and informally to Paoli Friends on some of the needs and opportunities for Friendly pioneering today. One thing that prompted this line of thought was the fact that this was a pioneer point for many Friends, a way point as it were, in their migration to Indiana. In our last issue we wrote of attending a Maris family reunion farther north in the State, at Bloomingdale. Well, to illustrate, Orange County was the first stopping place in the Maris migration. Some stayed and some moved on.

In this connection, Paoli Friends who read this will learn of the break we almost made. As a Bible reading appropriate to what we had in mind, we read of the migration of an early pioneer family from Ur of the Chaldees. In commenting thereon, we were just about to bear down a little on the danger of settling down and remaining in Haran when it occurred to us that as we were referring to Quaker migration into various points of Indiana, an unfortunate inference might be made! By no means would we suggest that Orange County is not in our Promised Land.

One of the first to greet us was the much-loved patriarch of the Meeting, Uncle Jimmie Hollowell, as he is known, brother of the late Amos K. Hollowell of Indianapolis, with whom we were associated as a fellow member of the Earlham College Board of Trustees. We have long thought of Paoli in terms of the following folks: Albert L. Copeland, Presiding Clerk of Western Yearly Meeting, for many years pastor of his home town meeting here, now pastor of the Mooresville, Indiana, Meeting; Anna Jane Maris, Principal of the Paoli High School, and a Reading Clerk of Western Yearly Meeting (With two Yearly Meeting Clerks hailing from Paoli, how very inapt would have been the Biblical allusion to Haran!); and the Stout family, long known as pillars in the meeting and community life of Paoli.

Together with Anna Jane Maris, the Woodwards were privileged to be the dinner guests of Raymond and Sarah Stout in the paternal Stout home. While other members of the immediate family have scattered far and wide, Raymond, who is President of the Stout bank—the Orange County Bank so far as official terminology goes—has remained to carry on in a fine way the family tradition. As an Earlham student in the days of our "professoring," and as a classmate of Catherine Woodward, he was already "well and favorably known" to us. We had not known Sarah Stout, however, and what was our surprise and pleasure to find in her an Oregonian, born and bred, and still loyal to the finest State in the Union! To make it a perfect day all round, our girls promptly found boon companions in daughters of corresponding age in the Stout family, with Johnny thrown in for good measure. We were interested to know that the twin daughters, Jessie and Adeline, are arranging to enter Westtown School this month for their Senior year in high school.

Officially, at least, we cannot qualify as a preacher, but in one respect we can qualify thoroughly—in showing our appreciation of the fried chicken dinner that is associated with preachers. This was such a dinner plus, and did we qualify!

In the afternoon the Stouts and Anna Jane Maris took the visiting friends for a drive in the western part of the county, on whose hilltops we got some mountain panoramas that reminded us of the West. This section has long been known for two famous resorts, of somewhat doubtful distinction in certain respects. West Baden, known for its dome which is larger than that of St. Peters in Rome, has succumbed to the depression, and has been turned over to the Catholics for a Jesuit College. We found the grounds well kept still and aflame with color. While still maintained by the Taggart family, the French Lick Hotel does not enjoy the world-wide patronage of former years. Nevertheless the surrounding groves and gardens are a joy to behold—and Pluto water has lost none of its pungency.

After a brief visit with friends and relatives, in the persons of the Mavity family at their sightly home, we returned over the winding, hilly roads to Paoli. Following a pleasant call at the home of Dr. and Mrs. Stipp, she a collateral Stout and an Earlhamite, we took leave of our hospitable hosts who had made us realize how pleasant it is to dwell—in Haran!

OUR YOUNG FRIENDS

Their Plans and Purposes

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

BE SURE TO LET US KNOW!

Do you plan to attend the Five Years Meeting? Are you like most young Friends—without much money to spend? Are you hoping that some older Friends will squeeze you in their car and bring you with them, but still wondering how you are going to manage after you get to Richmond? Would you like it if you knew that when you arrived your arrangements would all be taken care of by a Committee of Richmond young Friends representing the Young Friends Board?

That is exactly what we hope to do. We do not want to discover that any young Friend stayed away from the Five Years Meeting because he couldn't afford to attend. But it is necessary that we know in advance whether you want us to arrange hospitality for you. If there is any chance that you may be here, and you do want us to make your arrangements, please write to the Executive Secretary of the B. Y. F. A., stating time of arrival and whether or not you expect to stay throughout the sessions. A committee will be on hand at the appointed hour for registration to help young Friends in finding their homes for the week. We want you here. We shall do all we can to make your attendance possible and pleasant. *But be sure to let us know!*

THUS SPAKE THE WALRUS!

"The time has come," the Walrus said . . . of all the names that may have hovered in the minds of any for the Executive Secretary of the B. Y. F. A., "Walrus" probably isn't one. But there is one thing which the Secretary and the Walrus have in common, and that is the belief that "The time has come." In the case of the Secretary it means the time has come for young Friends to give serious consideration to the question of Compulsory Military Training. Schools, colleges, and universities are soon to open. In many, some for the first time this year, there will be R. O. T. C. units. That means that college and university students, and even high school boys, will be trained in the art of mass murder—and that as a part of our educational system! A far cry from Everett Dean Martin's definition of education as "knowledge organized for human excellence." Human excellence indeed! Many will say that to describe the R. O. T. C. as training for mass murder is too strong. That there is a deal of difference between dress parade and front line trenches is well understood. That does not alter the fact that Compulsory Military Training looks toward the training of an army of youth disciplined, not to think, but to obey, not to go out as ambassadors of good will, but to stand as barriers to it. For to be trained in the art of drill and defense is to kill that spirit which begets positive good will and strives to remove the "occasions for all war."

What will young Friends do about this? There have been many feeble answers. One most frequent has been, "But we go to a Friends College where of course we do not have to face that question, so it really isn't our problem." Are we so selfish, are we so little concerned with the problems of our fellow-students that we can fail to remember that that which is a problem, a test, a challenge to even one of our members is a challenge to us all? Let us drop our indifference and awaken to the responsibility which is definitely the responsibility of Youth. Before we continue to make glowing statements in regard to World Peace, let us see whether we have honestly made an effort to do something about that system which trains for war. Now for a few suggestions:

1. Be informed. Write to us for a packet of all the material which gives the facts about Compulsory Military Training, the Supreme Court decision, and many other facts which are unfamiliar to too many.

2. Discover the situation in your own community and state.

3. Give a play in your meeting, in your community, in as many places as you can, in order to present the question. The two plays which deal specifically with this problem are, "I Pledge Allegiance," and "Shining Sword." Both may be had by writing to our office.

4. Write to the Committee on Militarism in Education, 2929 Broadway, New York City, for material to use in discussion of this topic. Make its little paper, "Breaking the War Habit," available to your group.

The politics of the world, economic conditions which breed strife and conflict, and dictatorships may all be in the hands of older people so that in these affairs Youth's voice may be drowned, but Compulsory Military Training deals specifically with Youth. It is you and your comrades who are trained in this business. Will you continue to be so inconsistent as to cry "Peace, Peace," to make demonstrations, to walk in parades, to read, to discuss, to sing, and, yes, even pray for Peace, all the while you indifferently allow yourself and your fellow-friends to be trained to destroy? The time has come!

YOUNG FRIENDS AND THE SESSIONS OF THE FIVE YEARS MEETING

One of the concerns of young as well as older Friends, expressed many times, is that young Friends shall not be primarily a segregated body, following only their own interests and concerns, interested vitally only in conferences of young Friends, but that they shall become more and more an integral part of the Society of Friends. One gesture in that direction has already been made by those planning for the sessions of the Five Years Meeting. Instead of having a separate Commission for Young Friends, individual young Friends have been placed on each Commission. The concerns that will be raised during the Five Years Meeting, as Friends try to discover "The Mind of Christ" in the various areas of experience today, need the thought and interest of us all, young as well as old. If we do not have the weight of experience, we may have as our contribution a sense of daring that has not yet been cooled by discouragement. Both are needed. It is sincerely hoped that young Friends will come to the Five Years Meeting prepared to take an active part. It is further hoped that their contribution will be valuable because there has been serious consideration of this prior to October.

The Commissions are all at work on their reports. It would have been interesting to have had those reports long enough in advance to discuss them, but that was not possible. Furthermore, it may be still more interesting to see how many groups will, through their own discussion, arrive at anything like the same conclusions as the Commissions.

Some meetings have given considerable attention to these Commissions. Various groups have discussed them. There is still time before the Five Years Meeting for young Friends to give a few of their evening discussions over to the consideration of these various Commissions. There will be those in every meeting who will be willing to help lead such a discussion. There will be those who will be able to help a committee work out some thought-provoking questions on these various themes. We must not only be *interested* young Friends, we must be *intelligent*. And may we further remember that this effort is not simply, nor even primarily, for the purpose of having something to talk about at this long-anticipated gathering, but rather a genuine effort to interpret the mind of Christ for today!

PHWAT THE MIND OF MAN CAN CONCAIVE!

By Edward B. Dunford

A recent press dispatch announces the formation of the Council of Moderation, Inc., by a group of prominent New Yorkers, in behalf of the so-called moderate use of alcoholic liquors in the interests of temperance. Among the sponsors named were Dr. Nicholas Murray Butler, Col. Theodore Roosevelt, John D. Rockefeller, Jr., and equally prominent woman repealists. The announcement is the occasion of the following discussion.

Danny walked into Tony's place, took a seat on the stool, and ordered a plate of spaghetti. Laying the paper on the counter before him, he began to read and then whistled softly to himself. Pat, entering at that moment and taking a neighboring stool, heard him.

"Why all the exhaust?" asked Pat.

"Oh, I been readin' of the new eddicational movemint jist announced."

"An' phwat is that?"

"It's the new school of timperance," replied Danny. "The Council of Moderation, Inc., to provide a tin years' eddicational coorse for the moderate use of alcoholic liquors."

"An' is it to be a correspondence course or personally conducted classes?" inquired Pat.

"Sure, an' I don't know."

"Well, thin, who's to be the faculty?"

Danny looked at the paper again. "The article don't state, but 'twould be intheristin' to know how the perfessers is selicted an' phwat degrees is nicissary."

"Annyhow, I guess them D. T.'s is barred," hazarded Pat.

"Yis, them post graduates would be too highbrow for the freshmin."

"Phwat is to be the college colors?"

"Well, it ain't stated, but it seems like the 'blues' would be O. K. Say, Tony, pass along the tomato sauce, will ye?" requested Danny. "This is to be an up-to-date school, Pat. They's goin' to use radio, motion pictures, posters, newspaper advertisin' an' the lecture platform. It's to be a great public school. Everythin' will be provided free except the liquor."

"Ah, now," said Pat, "That will be intheristin', larnin' to drink by text book."

"I don't know," responded Danny. "I imagine 'twill be a mighty stiff coorse, for all them scientific fellahs phwat I've read says that the effect of liquor depends on the kind you drink, when you drink it, how you mix it, and phwat you eat with it. I've also noticed some could drink more than others and still keep out of the hoosegow. The fellah that gets his M.L.D. from that school will have to know more than them scientists."

"Phwat's M.L.D.? More Liquor Drunk?"

"Of course not. That's not the idee at all, at all. It means Moderate Liquor Drinker."

"Indade, 'twill mean somethin' to get a certificate of proficiency from that school," opined Pat. "I call it a great idee. Jist think phwat 'twill mean when you go out to hail a taxi and see the chaffeur's diploma framed next to his driver's license."

Danny shrugged his shoulders. "I don't know, now," said he, "somehow I'd feel more comfortable like ridin' with a fellah that wasn't so well acquainted with the stuff."

"Ah, Danny, me bye, ye're too old-timey. Ye don't appreciate all the new larnin'."

"Mebby not," returned Danny, "but I want to know how them graduates will tell when they's moderately drunk. Most of the byes I've known was mighty poor judges of distance when they was drinkin'."

"But don't ye see, Danny, most of the byes ye know is self-eddicated in the art and science of booze-histin'?"

"'Tis too thrue, Pat. We grew up in a benighted age. But 'twill be mighty handy to have a diploma from that school. If you get a little too much an' run into the neighbor's car there will be no need of argymint with Casey the Cop at all. Ye can jist produce yer diploma and show that it's all a mistake since ye are a duly accredited graduate of the school of moderate drinkin'."

Pat was puzzled. "Yis, but how will that help the fellah whose car is hit?"

"Oh, that subject ain't covered in the coorse."

"I wonder will the school grow."

"Sure an' it will. Its publicity should attract a large matriculation an' the liquor sellers should stand up and cheer for it."

"An' phwat for? If the pupils only drink moderately they won't be so much liquor sold."

"Ah, say," returned Danny impatiently, "sometimes I think rum has gone to yer brain. Don't ye see that when the public is eddicated to the merits of moderate drinkin' 'twill add to the respectability of the liquor business? Whenever any one gets drunk 'twill be charged to the fault of the eddicational system an' not to the liquor."

"To be sure. I see it now. The agitation will be for a change in the curriculum, an' there won't be no agitation against the liquor. Those daffy prohibitionists won't have nothin' to talk about."

"Do ye think so? I'll reserve judgmint on that."

"Begorra, 'tis a new idee entirely," said Pat admiringly.

"I ain't so shure," mused Danny. "The lads always claimed to know when to stop but too manny run by the stop signal."

"Ain't it the truth? But there's one question I'd like to ask ye. Phwat be-

(Continued on page 371)

The Biblical School

of FRIENDS UNIVERSITY, Wichita, Kansas

invites your consideration of a few questions:

Are you familiar with some of the practical problems of a Friends' pastorate?

How can a Friendly type of ministry be maintained?

Can the meeting for worship be conducted in a manner that will develop individual responsibility therein?

Has the failure of the Elders and Overseers to function as formerly strengthened the demand for pastoral service?

Has pastoral leadership contributed to a lessened sense of responsibility on the part of Elders and Overseers?

What is the distinction between a "hireling" and a "supported" ministry? Between a "professional" and a "trained" ministry?

What emphasis should be placed today on the immediate guidance of the Holy Spirit?

Is it reasonable to expect a young Friend to discover satisfactory answers to these questions in a Seminary of another denomination or in an interdenominational school?

QUAKERDOM · AT · LARGE

Wandering members of the Lincoln, Virginia, Meeting have recently returned to their home heath: Theodate P. Wilson from a South American cruise; and Howard and Sara Hoge and Alice Warner from a motor trip to Maine.

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Callers at the Central Office one day last week were John and Anna Jane Michener and daughter, May Louise, and John's mother, May Michener, all of Wichita, Kansas. They were on their way to Westtown School in Pennsylvania, which May Louise is to enter as a regional scholarship winner.

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Muriel A. Hicks of the Friends Reference Library Staff at Friends House, London, is spending a month's vacation in this country as the guest of Pauline Terrell Raiford at Ivor, Virginia. Their close friendship was formed some years ago when, following a year of study at Geneva, Pauline worked at Friends House for several months.

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New York Monthly Meeting is probably unique in that both the Clerk and Assistant Clerk are connected with an Art Museum. The Clerk, Eleanor W. Taber, has charge of the Information Desk at the Cloisters, a branch of the Metropolitan Museum of Art, while the Assistant Clerk, Alfred Busselle, Jr., is an Instructor in the Metropolitan Museum.

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Ida T. Parker, who has been serving the Charlottesville, Indiana, Meeting as pastor has taken a position with the United Lutherans as governess for the junior boys at the Oesterlen Orphans Home at Springfield, Ohio. Her adopted daughter, Ethel Louise, will be a student this year at the Barnesville, Ohio, Boarding School.

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Readers will be interested to know that Dr. Henry W. Greist, the medical missionary at Point Barrow, Alaska, who cared for the broken bodies of Will Rogers and Wiley Post, is closely connected with Friends though not a Friend himself. He is a brother of Lillian Hoskins, an active member of the First Friends Church of Indianapolis, who reports activities of the latter for our news columns.

* * * *

His many friends will regret to learn that Raymond S. Holding is ill in a hospital at Bakersfield, California. Several weeks ago he suffered a stroke which affected his entire left side, and his recovery is slow. Following his long service among Friends, in the ministry in this country and on our Mission field in Cuba, he has been engaged in work for the Congregationalist Church in California for several years. His present address is Route 2, Box 31, Bakersfield.

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Fred Hoyt, who was in a Wichita, Kansas, hospital several weeks suffering from a mysterious malady, supposed to have resulted from the bite of an insect in Africa, is rapidly improving, though he is yet unable to walk without the aid of a crutch. . . Wendell Hoyt, youngest son of Fred and Alta Hoyt, who was born in British East Africa, has decided to fit himself to be a missionary. He will enter a theological seminary at Dallas, Texas, for three years' training. He has been for several months acting pastor of Bridgeport Friends Church in Wichita.

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Alice I. Weed, who is serving her second summer on the Rosebud Indian Reservation, in South Dakota, as a Home Service volunteer, under the auspices of the American Friends Service Committee, has just been awarded the Niobrara Cross. This cross was designed by the first Episcopal Bishop in that Diocese, and is awarded only to Indians and white workers after they have served in a given territory for some time. Beginning her service among the Indians as a volunteer worker, Alice Weed will return to the field this winter as a permanent staff member of the Mission.

* * * *

Several of our readers will with pleasure recall Edwin Ashby, the Australian Friend who contributes a devotional article to this issue, from his visit in this country in 1918. He writes that he has been through some troublous times within recent years. In addition to having had double pneumonia three times in as many years, in March of 1934 his house was burned down, and with it thousands of Natural History specimens he had long been collecting, in a most unexpected "Bush" fire. Nevertheless he assures us he is well at seventy-three years of age and very busy from daylight to dark.

* * * *

After an extended period of gradually declining health, Elwood C. Perisho, widely known Friend and educator, died August 14 at Guilford College, North Carolina. His particular field was Geology, but his educational interests were varied and inclusive. He was long a prominent figure in state education in South Dakota and for some years was President of South Dakota College of Agriculture and Mechanical Arts. Since 1921 he had been on the Faculty of Guilford College, where he ended, as he had begun, his educational career. All who knew him will feel that they have lost a friend. A statement of his life and service may be expected later.

* * * *

Alfred C. Garrett of Philadelphia has been attending at Hindsgaul, Denmark, the meeting of the Continuation Committee of the World Conference on Faith and Order. The Committee decided to hold the next meeting of the Conference at Edinburgh, Scotland, in 1937. Alfred Garrett writes us: "The cause of world unity among all Christian Churches seems slowly, steadily and surely to be moving forward—but I am the only Friend present. I am very desirous that Friends should not remain so far behind the times in this great new movement of the Twentieth Century." A statement of the plans and purposes of the World Conference will be found elsewhere in this issue.

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"Re-thinking Religious Liberalism" is the title of a small volume by Rufus M. Jones, it being the reproduction of an address given at Copenhagen in 1934. In his opening pages Rufus tells two or three stories to illustrate the fact that, attacked from many sides, liberals have found the going hard within recent years—"it is the open season for hunting and trapping all types of them." He tells this story to show the "plight of the poor hunted liberal." A college girl was recently visiting a silver fox farm in the West, where she was greatly impressed by the beauty of the fur of the foxes. "How often do you skin them?" she naively asked. "Well," the owner of the farm replied, "we used to skin them once a month, but it made them nervous. So now we skin them only once a year!"

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Le Roy E. DeMarsh, who for the past seven years has been Associate Secretary of the Mercer County Federation of Town and Country Young Men's Christian Associations at Trenton, New Jersey, has accepted a position as Executive Secretary of the Hunterdon County Y. M. C. A. at Flemington, New Jersey. He writes that his office will be "just across the way from the Court House where the famous (or otherwise) Hauptman trial was held." His family will miss their association with Trenton

Friends, and while there are no active Friends meetings in Hunterdon County, they will try to "place a little Quaker leaven in some other denominational loaf." While vacationing recently up north, Le Roy DeMarsh preached at his old home meeting at Glens Falls, New York.

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Charles L. Jessup of Brownsville, Texas, had a prominent role in the recent exercises celebrating the beginning of the work on the deep water harbor at Port Isabel, a few miles northeast of Brownsville. Himself long a tireless promoter of a deep water port for the Valley, he delivered an address paying tribute to the pioneers in that field of effort. As evidence of his prowess as a fisherman, Charles submits photographs exhibiting a recent catch. If it were not for unduly exciting certain well known Izaak Waltons among our readers we would report that he displays a string of thirty-five Spanish mackerel caught in an hour and thirty minutes. (Charles is still active as a Sunday School teacher!) If there is any direct relationship between the aforementioned deep water harbor and deep sea fishing, we anticipate that the next exhibit will disclose a nice string of whales.

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In our issue of August 8 appeared an article, "Men Without a Country," setting forth the tragic situation of more than a million people in Europe who have been made stateless by developments growing out of the last war. Deeply concerned over the situation, the Meeting for Sufferings of London Yearly Meeting has drawn up a memorandum on the problem and has sent a copy to every Foreign Office in the world. Likewise a copy will be given to each delegate of the League of Nations within the next few days on his arrival at Geneva. After briefly reviewing the present appalling conditions, the memorandum asks the Assembly of the League "to extend the scope of its responsibility for refugees," and furthermore suggests some definite practical steps "that could be undertaken with a view to a solution of the present confusion." The statement declares that the present situation "ought not any longer to be tolerated by nations who call themselves Christian."

NEWS OF OUR MEETINGS

Butternuts Quarterly Meeting of New York Yearly Meeting met at Brookfield, New York, August 17-18. George and Hazel Wood of Gasport, pastors at Batavia in Farmington Quarter, were present and gave inspirational messages which were deeply appreciated. In the Sunday afternoon meeting, twenty of the young people and the choir from Unadilla gave the pageant, "Christ in America.". . . Henry and Anna Vore, and Stanley De Forest and family, all of Unadilla, and Ruth Craig, and Daniel Craig and wife, of West Branch Meeting, attended the Quaker Street Half-Yearly meeting (General Conference), near Schenectady, August 25.

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Allie R. Kemp has been recorded as a minister by Bethel Monthly Meeting of North Carolina Yearly Meeting.

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Burlington Quarterly Meeting of Friends in New Jersey was held at Mansfield on August 17, and was largely attended both by members and friends. Acceptable messages at the meeting for worship were given by several visiting Friends. Burlington Quarterly Meeting was set up in 1682, while the meeting for worship at Mansfield dates not later than 1731.

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The summer months have brought their special interests to the meeting at West Branch, Iowa. The pastor, L. Willard Reynolds, spent a profitable month in study at Pendle Hill School, Wallingford, Pennsylvania, returning to his work with renewed zeal. In his absence the Sunday morning services were efficiently arranged by Mrs. Reynolds, the young people being in charge of one meeting, and the Women's Missionary Society of another. Mrs. Alvin Hoskins of Springdale was a guest speaker and gave an interesting report of the Missionary Convention held at Wichita in May. . . The Christian Endeavorers occupied one evening by presenting the play, "The Second Mile." This group, accompanied by their pastor, and Julia Enlow, attended the Young Friends Conference at Bear Creek, July 29 to Aug. 1. . . . Several of our members, along with the pastor and his family, attended the Iowa Yearly Meeting at Oskaloosa. . . An annual event, sponsored by the Women's Auxiliary, was the "Quilt Exhibit" held August 15.

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Friends in New York have been making history this summer. Instead of holding two weak meetings, five blocks apart, they have held joint meetings for worship—during July in the Twentieth Street Meetinghouse, and during August in that on Fifteenth Street. The attendance has been larger than the usual summer attendance at the two Meetings. A number who do not usually attend, came regularly. The fact that Friends were living up to their Peace Testimony, living in love with their neighbors, was a real help to some who are attracted by Friends principles, yet are troubled by the thought of a divided Society of Friends. The enthusiasm of larger numbers, and the opportunity to become better acquainted were both of value, but of far greater importance was the deep spirit of worship which characterized the gatherings; the silence was deep and healing, the messages were helpful. Now, after two months of union meetings, the two groups of Friends are returning to their own meetinghouses to evaluate the experiment and consider whether they wish to repeat it.

* * * *

Guy and Versa Harvey are leaving Northbranch, Kansas, for pastoral work in Honey Creek and Chester Meetings near New Providence, Iowa. They have been pastors at Northbranch for three years, and have also been Principal and teacher, respectively, in the Friends Academy there. Although they had contemplated further service at Northbranch, the state of Versa Harvey's health this summer made a change of location necessary.

* * * *

University Friends Church, Wichita, Kansas, was favored with the presence on Sunday, July 28, of Dr. Raymond Binford, of North Carolina, who gave the morning message to a large and appreciative congregation. At a union service at University Church on the evening of July 28, Errol T. Elliott was guest speaker. This arrangement for union Sunday night services by five West Side churches enabled Charles O. Whitely, pastor of University church, with Mrs. Whitely, to spend a couple of weeks visiting their daughter and son-in-law in Iowa.

* * * *

A quarterly meeting of unusual interest and good attendance was held at Winchester, Indiana, on August 17. In the Young Friends session, Virginia Fields gave a report of the Lake Dewart Conference, Pauline Baldwin of the National Christian Endeavor Convention in Philadelphia, and Anna E. Cox of the year's activities. The young Friends of Winchester Quarterly Meeting are outstanding in their Christian work under th leadership of Anna E. Cox, Superintendent of Young Friends' Activities. The business session was devoted principally to yearly reports. Adam Flatter was retained for Evangelistic Superintendent, also for General Superintendent of the Quarterly Meeting; Howard Cope and Estella Hinshaw for Clerks, and Anna E. Cox for Superintendent of Young Friends' Activities. Maude Carter Smock brought a very acceptable message in the meeting for worship, and was followed by Ira C. Johnson, Mollie Nichols Cox and Isaac Stanley. The Ladies Aid served an excellent lunch at the close of the service.

Those who grow most discouraged about life are those who have lived all their lives on the surface of life.

ANNA G. ELKINTON AS VISITING FRIEND

The success or failure of any given venture depends largely on the personal contacts developed along the way. It is probable that Anna Griscom Elkinton, Chairman of the Friends World Conference Committee, had this thought in mind when she set out on her visit to the three Canadian Yearly Meetings. Undoubtedly the success of her venture more than substantiates the theory. Descending in a pouring rain at Norwich, Ontario, on June the 21st, she was warmly welcomed and later taken to the home of Howard W. Clayton, Clerk of the Meeting.

Canada Yearly Meeting of the Conservative branch has an average attendance of about fifty members with a First Day gathering of approximately one hundred and twenty-five. The presence of Friends from North Carolina, Ohio, and New England, as well as Philadelphia, brought a wideness of horizon that added greatly to the interest of the business transacted. Maybe it was due to this fact and to the numerous epistles received from Yearly Meetings over the world, that their epistle was this year, for the first time in their history, addressed "To Friends Everywhere."

Arthur E. Clayton, brother of the Clerk, and Elizabeth Richardson, Assistant Clerk, were appointed to represent this Yearly Meeting on the Friends World Conference Committee.

Bearing a returning minute and, still more worth while, a sense of unity and understanding, Anna Griscom Elkinton left Norwich on the 26th and went to Pickering College, Newmarket, Ontario, at which place the Canada Yearly Meeting (Five Years) and the Genesee Yearly Meeting were held this year. This is the seventh consecutive year that the two Yearly Meetings have been held together, with an average attendance of eighty during the week and many more over the week-end. Much appreciation was expressed for the epistle from the Canada Yearly Meeting, Conservative, which Anna Elkinton had been commissioned to carry to them. This group is decidedly progressive in its meetings, distributing well-prepared programs giving detailed information regarding each day's plans and speakers.

Anna Elkinton led the devotional periods, and J. Passmore Elkinton appeared as the main speaker on two separate occasions. These two Yearly Meetings have many real enthusiasms between them and it was with great interest that Anna Griscom Elkinton listened to their discussions. Their representatives to the World Conference Committee are Arthur G. Dorland and Fred Haslam for Canada Yearly Meeting, and Charles A. Zavitz and Florence B. Bycraft for Genesee Yearly Meeting.

There is no doubt that those from the States have many interests in common with Friends to the north, and our chairman's appetite for more such contacts with other groups has been whetted by their cordial and kindly reception of her message.

Since the above was written, Anna Elkinton, accompanied by Mary M. Petty of North Carolina Yearly Meeting, has been much favored in bringing the subject and spirit of the World Conference to the following Yearly Meetings in session in the Middle West section: Indiana Yearly Meeting (General Conference), Wilmington Yearly Meeting, Western Yearly Meeting, and Ohio Yearly Meeting.

A QUAKERESS WHO WAS DAME COMMANDER

In the death of Elizabeth M. Cadbury, of Birmingham, England, on August 14, London Yearly Meeting loses a prominent member, and England a valuable citizen and benefactor. Together with her husband, the late George Cadbury, she was the friend of royalty and also a concerned friend of those who stood in special need of friendship. Among the several titles conferred on her at home and abroad in recognition of her many civic and social activities was that of Dame Commander of the Order of the British Empire. Her responsible place in the religious life of England is attested by the fact that she was elected President of the organization of free churches in England which corresponds roughly to the Federal Council of the Churches of Christ in America.

A FEW ASSUMPTIONS

In writing in to ask that the address of their paper be changed, pastors are sometimes very chary of information, leaving the Editor to draw his own conclusions, if any, for "News of Our Meetings." On the basis of recent change of address requests, we assume that:

Homer G. Biddlecum of Traverse City, Michigan, is taking up pastoral work at Charlottesville, Indiana.

Theodore Foxworthy, Arnolds Park, Iowa, is going to Traverse City as pastor.

J. Paul Hadley is removing from Searsboro, Iowa, to become pastor of the meeting at Arnolds Park in the same State.

Joseph G. Reece, who has been pastor at Yorba Linda, California, is assuming pastoral leadership at Sunnyside or First Friends Meeting at Portland, Oregon.

Marie Cassell, who has been serving the meeting at Centerville, Indiana, is taking up the work at Ludlow Falls, Ohio, in Indiana Yearly Meeting.

QUARTERLY MEETING AT LYNN, MASSACHUSETTS

For many years missionaries going to and returning from our mission at Ramallah, Palestine, have found the fine old meetinghouse at Lynn, Massachusetts, a pleasant trysting place. One year ago Irving and Anna Kelsey were present at our Quarterly Meeting soon after they arrived in this country. This year we had the acceptable presence of Katherine Haviland, who has taught music at Ramallah for about eight years and Kareemie Nasr, who is the kindergarten teacher at the Girls School. The latter is a graduate of the School and had her special training in England. She is the youngest daughter of one of the first pupils in the School and her niece, who is now a student there, represents the third generation. Both of these representatives of our Palestine work spoke acceptably to us, and also Dr. Ruth Hull, who is serving in India under the Ohio Yearly Meeting Board.

Lynn Meeting was the first in New England to secure the full-time services of a pastor, and a number of ministers, men and women, who have served the meeting in that capacity, have given helpful service. Owing to financial difficulties, this meeting will be without pastoral service during the coming year. The time has been when there have been five full-time pastors in this, the largest quarterly meeting in New England. The coming year there will be none and only three resident recorded ministers. However, there seems to be in each meeting a feeling of personal responsibility which is too often lacking in meetings with settled pastors, and there was a spirit of hopefulness and courage manifested on the part of Friends in attendance.

It was a joy to all to have with us again Arthur and Mary Miars Harold, of Indiana, and to hear the inspiring words of the latter who spoke from the platform from which she ministered during many years of favored pastoral service.

SEPTEMBER ADVOCATE A MEMORIAL NUMBER

The September issue of the *Friends Missionary Advocate* has been arranged as a memorial number to Eliza Armstrong Cox, the "Mother" of the Woman's Missionary Union of Friends in America, and the beloved Editor Emeritus of its official organ, who died at Grand Junction, Colorado, June 30, 1935, on her way home from the General Conference of the Woman's Mission Union held in May at Wichita, Kansas. The editorial paragraph which precedes and introduces the tributes which compose this issue says: "This month we pause to do her honor and to rejoice that she was

permitted to contribute so constructively to the achievements of her generation. Though bowed in grief let us accept the tasks she has outlined. . . Truly a great life has been lived in our midst. May we strive to carry on the work she has left us." The versatility of her interests and the catholicity of her spirit are attested by the varied eulogies which her vital life evoked: from the friends and relatives who cherish their memories of the blessing of her presence in their homes; from fellow pastors who had long valued the judgments and criticisms of "this devoted servant of Christ, who in spite of increasing physical weakness, always remained young in mind, fixed in purpose, constant in service"; from the members of Bible classes to whom she had taught "the importance of loving God with all of the mind, as well as the heart and the soul"; and from the many, many people active in mission work to whom she had been, through fifty years of service, "Secretary of Inspiration."

FIGS AND FRIENDS!

Thanks to the thoughtfulness of Charles L. Jessup, of Brownsville, Texas, we have before us a sheet from the Art Gravure section of the *Houston Chronicle* of August 25, which interests us greatly. Under the caption, "Figs and Friends," we read the following: "In the community of Friends, or Quakers, between Houston and Galveston, is one of the largest fig-producing centers in the South. Here large fig orchards are neatly cultivated and well cared for from year to year. Fig orchards of the Friends survived the extreme fig depression of a few years ago. Two plants, operated by members of the colony of Friends, turn out canned fig products which are marketed in various parts of the United States." All of which is new to us, as it probably is to most of our readers. Attractively pictured is the more than one hundred acre fig orchard of Mr. and Mrs. Wade McGinnis, between Friendswood and Hastings. Mrs. McGinnis is a daughter of the founder of the community, F. J. Brown, who is characterized as a "one-time buffalo hunter and Indian fighter of the Midwest." Presented also in the Art Gravure section is comely Sheila McGinnis, shown plucking a large ripe fig.

EARLHAM LOSES A WELL BELOVED PROFESSOR

Following a summer's ill health, from which he was thought to be recovering satisfactorily, Dr. Elmer D. Grant, head of the Mathematics Department of Earlham College since 1920, died at his home in Richmond on Monday, September 2. For the past two years he had been serving efficiently as Acting Dean of the College. Both in his teaching and administrative duties he was highly respected, and was greatly loved by students and faculty for his friendly spirit. Besides his widow, he leaves two daughters, Evelyn, a member of the Faculty of William Penn College, and Margaret who had just left for Mills College, Oakland, California, to become Secretary to the Dean, Anna Cox Brinton, and one son, Hugh, of Kansas City, Missouri. Dr. Grant was a member of West Richmond Meeting.

PHWAT THE MIND OF MAN CAN CONCAIVE!

(Continued from page 367)

comes of all the stoodents that matriculates in that coorse and fails to pass? They's always some dumb-bells in every school."

"Oh," replied Danny airily, "different futures is open to them. Some gets to be tramps, others goes to institooshuns for the criminal insane, while manny more become depindent on their families or goes to the county farm."

"'Tis a grand world we live in," said Pat admiringly. "'Tis truly wonderful phwat the mind of man can concaive."

GERMAN YEARLY MEETING

(Continued from page 361)

One may say, what can a tiny sect of 300 people do in a land of sixty-seven millions? The parables of the mustard seed and the leaven still hold true today. "The Quaker message is not only one of love, but also a message of truth," reads the 1935 epistle of the Yearly Meeting. The challenge has been sounded that leads our dear German Friends into paths, the end of which many of them cannot see, but they joyfully accept this call and are treading in the footsteps of Him who said, "I am the Way, the Truth and the Life."

BY WAY OF VISITATION

Soon there will be a "hegira" of Friends across the continent on the way to the Five Years Meeting sessions. Why not make the most of the trip as well as the sessions by way of visitation of meetings en route? Friends between your home and Richmond will be glad to welcome you into their homes and meetings. Sunday, October 20, will be especially convenient for those coming from some distance. Either morning or evening meetings are opportunities for service and fellowship. In some cases an informal circle of Friends might be arranged for a delightful chat with visiting Friends.

Here is our suggestion. If you are sufficiently acquainted with the location of Friends meetings, or have in mind a place you would like to visit, feel free to get in touch with Friends of that place so that they can make the most of your

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visit. If you are not certain where to stop, write to us and we shall be glad to put you in touch with Friends who will be equally glad to have you with them. Being directly in the homes and meetings of Friends has some values that the sessions of the Five Years Meeting cannot give. New England Friends will be coming through New York, Ohio, and Indiana Meetings, while New York, Baltimore, and North Carolina Friends will be coming through the latter two. Those from the Pacific Coast will find meetings in Kansas, Colorado, South Dakota, Iowa and Indiana along the way. Likewise those from the Middle West and Canada will go through territory sprinkled with Friends. Write to us for any suggestions you may wish.

ERROL T. ELLIOTT.

101 So. 8th St., Richmond, Ind.

AN EXPLANATION

A letter from a far-western Friend indicates that one reader, at least, misinterpreted a passage in our story, "Three Days Off," which appeared in the last issue. Fearing that an ambiguous statement may have misled others, may we say that in referring to certain Sunday afternoon activities on the old Academy grounds we did not mean to imply that Bloomingdale Friends had any responsibility therefor. The site of the old Academy has passed out of the hands of Friends and now constitutes the public school grounds for Bloomingdale.

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DEATHS

WILEY—At his home in Pasadena, California, July 12, 1935, John T. Wiley. Born in Osceola, Iowa, July 11, 1854, he was a member of the First Friends Church of Pasadena, a devout Christian, and a person who held the confidence of many friends.

SCHEDULE OF YEARLY MEETINGS FOR 1935

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 31 to November 4, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Va.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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